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THE BURMA NEWS

MAY, 1934

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

Prizes for Translation into Burmese

The Christian Literature Society, Burma Branch, offers a first prize of Rs. 220 for the best and a second prize of Rs. 120 for the next best translation of any of the following books:

	Rs.	A.
"How We Got Our Bible" — *Smyth* ..	1	14
"Jesus Christ and the World Religions" — *Paton*	0	12
"The Unifying of Civilization" — *Watkins*	1	0
"Up From Poverty" — *Hatch* ..	2	8
"Simon the Zealot" — *Hoyland* ..	1	4

These books may be had from the A. B. M. Press, Rangoon, at the prices indicated.

Manuscripts should be sent to the undersigned not later than the 31st October, 1934. They must be written legibly on one side of the paper and the pages should be numbered.

Prospective competitors for these prizes are invited to correspond with the undersigned regarding the character of the translation desired by the Society.

These prizes are offered partly from the funds of the C. L. S. and partly from the Farquhar Prize Fund of the Indian Literature Fund. It is hoped that they may add stimulus to those who are in a position to contribute much needed literature to the limited stock now available in the Burmese language.

B. M. JONES,
Publications Secretary,
CHRISTIAN LITERATURE SOCIETY,
12 Park Road, Rangoon.

THE

BURMA NEWS

H. W. SMITH, *Editor.*

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Questions that Search the Heart?

Have you definitely accepted Jesus Christ as your personal Saviour? (Jn. 1: 12). If so, are you living a *genuine* Christian life?

Do you speak of the faults of others unnecessarily?

Do you love to hear others praised when God is working through them?

Can you rejoice to see another succeed where you have failed?

In every heart there is a supreme place — a sort of throne. Who sits in yours? Yourself, an idol, or God?

Can you pretend to love Christ without exerting yourself for the spiritual welfare of those for whom He died?

Do you give hard judgment on sin to which you have never been tempted while you are full of excuses for your own?

Do you impute the lower motive in any case of ambiguous conduct instead of "hoping all things" as love demands?

Can you recollect six times in your life that your love for God has inspired you to deny yourself to the extent of real suffering and inconvenience?

Do you come up even to the Jewish standard of giving the tenth part of your income to God's service?

Do you try to find and discuss subjects of harmony and sympathy instead of dwelling on and aggravating the points on which you differ with those around you?

Do you ever pretend to have greater knowledge than you actually possess, or take unworthy means to hide your ignorance so that you may appropriate undeserved praise?

Can you be said to really believe in God and have Christ as your Lord when the presence of a human being is a greater restraint upon your conduct than the fact of His all-seeing eye?

Have you thought how much greater is the shame you feel when a sin is discovered than when it was hidden from the knowledge of others although God knew it all the time?

Do you get real pleasure from your prayers, Bible reading and meditation upon holy thnigs, or do you get through them to satisfy the demands of your conscience, and are you secretly glad when they are over?

" Grant that my life may be a true testimony in these last days! "

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Kengtung — Shan

Just back from a twenty-two day tour, 225 miles by motor car and 200 miles on foot. We visited over a dozen villages. Four of these had Christians living in them, the others were without the light of Christ. Everywhere folks listened eagerly, Buddhist priests, village head-men and cultivators all wanted to know about the Gospel. Many places asked us to come and stay with them. Sectional officials asked us to build schools and clinics. This is in contrast to the time when we had to ask permission to come at all.

A new Shan Christian community has been started in the village of Wan Su up near the border of China. Here we baptised eighteen villagers. A preacher has been in this village for about four months and his work is beginning to bear fruit. Less than half an hour from Wan Su is the larger forty-house village of Ho Na. Several families have already begun to learn the new way. We were able to baptise one house-holder from this village with the eighteen from Wan Su. (Total of ninteen baptised).

This was intended only for a survey tour, but it resulted in definite advancement and opening of many doors for future work. Arrangements for two houses to be built in the villages of Ho Na and Mong Yawng have been completed. These houses should be ready to occupy by the beginning of the rains or at least by the end of the rains when we will be ready to start operations. Introductory plans for houses in two more villages have been started. This with two brick clinics in strategic centres and the little house practically completed eight miles from Kengtung at Wan Ngawm give us the assurance that we will have, very soon, facilities whereby we can get out into the villages and work directly with our people. These houses provide a place for us or our workers where we can park our goods and chattels as we mingle with the people. The house gives a feeling of permanency to the people of the village, that we have come to stay and work, and to us that we have a spot we can call our own from which we can sally forth with a certain degree of independence.

Then we returned to the Kengtung compound to find a fire had destroyed two of the houses on the compound, one the home of our servants and one the home of a teacher, the newest house on the compound. And word has come thru that we are cut two-fifths of our working budget. How to replace these houses? How to bridge the gap of a severed income? In such times of perplexity I sit once more in memory upon the seats of the mighty Coliseum in Rome and look down upon the Cross in the arena placed there in memory of the those martyred Christians. And I remember that out of every persecution the early church rose mightier in power and numbers. However, do

not mistake me, I am not assuming that this Rs. 800 cut is a direct persecution upon the Shan work. No, indeed, but I am confident that no matter how many obstacles his satanic majesty may devise to hinder the Lord's work, the power of the Risen Christ will dominate and we will press on to victory in His name.

R. B. Buker.

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Pegu—Burman

Sterling Station, N.Y.,
3rd March, 1934.

It has been a long time since I broke into the NEWS, but I have recently had an experience that I hope will prove of value in my work when I return to Burma. And I hope that that event will not be prolonged beyond next fall. With two other Burman missionaries, Mr. Streeter and Miss Beebe, I spent four weeks, at Cornell College attending the School for missionaries. There were eighteen missionaries registered. It was a cross section of mission life and work. There were besides our own Baptist group, Methodists, Presbyterians, Congregationalists, Lutherans, Christian Alliance and Disciples, representing besides Burma, India, Africa, China, Japan, Philippine Islands, South Sea Islands and S. America. The fellowship in the group was fine, which, in itself made it worth while. But the work was of such a nature that we all felt that we had been helped with many problems that are at the front in mission work. The course included, The Sociology of Rural Life, Agriculture, and that had many different phases, and we all wished that we had much more time to spend on that alone. Rural Education, including Nature study, 4 H Club work, and other things intended to help country children to a worth-while education. Nutrition and Health, the fourth of the courses, included foods and food values, and was partly a study of the foods of the different countries represented. There were three one-hour periods given to class work each forenoon, and a seminar, or round table, every afternoon. Sometimes, it took us out into the country to see a larger rural parish, one day out to see the cow barns where we saw a cow, a Holstein four-year old, giving 118 lbs., of milk a day that tested better than 4 per cent butter fat. Then to the sheep pens, and the hog pens. There we saw some pigs nine months old that weighed 450 lbs. We were given a long list of books to read, but did not have much time for reading. Three weeks were given to regular educational class work, and included Saturday forenoons. It was a full course, and of value. The fourth was Farm and Home Week for New York State, and over 7,000 farmers were there. There was a rich, varied and very full program of lectures and events, and demonstrations on just about everything a farmer would be interested in. During that week, the great, new Home Economics building, the largest building on the Campus was dedicated. One of the finest parts or our work there was the contact with a lot of fine Christian Professors, men who were interested in us and our work, and were also interested in the work of the local churches. In each class different men, representing different departments in the college, came in and lectured to us, and frequently the introduction would include the statement, "He is Superintendent of, or interested in, a Sunday School," in the city or near by. We also came in contact with a group of University pastors, representing very widely different view points, Protestant, Catholic and Jew, but working together in a group, each taking his own part of the students and working with the local church, but all working also in the common task, and each having a part. There is a large chapel on the Campus, and I attended it one Sunday. It held from

1,200 to 1,500, and was filled with professors and students. There was a warm Christian atmosphere, which was in contrast to the atmosphere of New York State while we were there. It is the coldest winter that has been known for years. Aside from the value which I believe we shall have from the course in our work, the educational value in itself will be stimulating. So I hope, and when I get back to Burma I am going to urge, that every missionary, while home on furlough, if it is at all possible, attend this School for Missionaries. Our Mr. Case was remembered as having attended there once, and a letter from him to one of the men in charge, was read to us. It cost us $3.00, to $3.50 a week for room, and about a dollar a day for board. The Board gave us a part of the expenses. My necessary expenses for the four weeks amounted to a little less than $45.00. Miss Beebe's would be more as she came clear from Colorado, and I am within a few hours ride. I should have mentioned also that Dr. J. H. Reisner, Secretary of the Agricultural Missions Foundation, was one of the promotors, and was with us one week. We had several periods of discussion with him as to how we should be able to use the material we had received when we got back to our Fields. This one thing has made our furlough worth while.

M. C. Parish.

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Vacation Opportunities at Pyinmana

29th April, 1934.

Vacation time is great for trying out new kinds of work. Teachers helped by young people from our schools conducted Vacation Bible Schools in four of our Pyinmana outstations. Games were taught after school hours and play ground methods tried. The children had to be driven away to go home. In this work, we are trying to train up a group of young people as understudies.

A Village Poultry Show was a new feature tried at two of our Vacation Bible School centres where our egg-marketing work was going successfully. On the appointed morning, people came from far and near carrying a cock under one arm and a hen under the other to show the birds of which they were proudest. We had some forty birds exhibited at each place besides eggs and poultry feed. We had a baby show as one exhibit to see who had the healthiest baby. Also models of poultry appliances and charts which we brought were displayed. A talk was given to the poultry keepers on improved practices they should follow after which the winners were announced and prizes distributed. The interest was good. Over a hundred people turned out, many of whom had never visited our school before. The local Christians were enthusiastic over the new method of interesting their neighbors.

Instead of holding the Rural Reconstruction Institute at Pyinmans this hot season, I went to help the Karens hold one at Zibyugon near the foot of the mountains of the Toungoo district. It came for ten days just before their annual Young People's Conference and 108 adults attended besides 111 children who were taught by four lady teachers along Vacation Bible School lines. Here we got the real back woods people who desired to improve their communities. Many came down from the mountains. We tackled some of the problems of farming and sanitation that were right there in the village. There was hardly a latrine in the place and with the help of the people we dug and fixed up a sanitary latrine

in their school compound. There was not a vegetable growing in the village. They had cows but never milked them, and adults and children suffered from malnutrition because they lived only on rice and salt fish paste. However, as I worked beside the unprivileged brothers and sisters who had to eat dirt and sleep in dirt and the children with sweet charming smiles although dressed in what appeared nightgowns which had not been washed for a year, I could not help but love them and they loved back. They had earnest hearts and at the cost of struggle and sacrifice were trying to live the Christian life. I was impressed how Christ does make us all one in spite of external differences and material hindrances.

During the early part of February, I visited Kyauktaga with Mrs. Case and a team of our students. On a corner of the 30,000 acre grant, Saw Pau Bu, one of our graduates from the Agricultural School, was placed last year as a demonstrator. He rented ten acres and farmed it himself and had just harvested over 600 baskets of Government pedigreed paddy which was a higher rate of yield than his neighbors. Even at the prevailing low prices, he had made a profit of the Rs. 150/- after paying rent and cultivating expenses for the year. After that he had plowed up part of the paddy land and was growing crops of Chick Pea (Gram), Cow Pea (Pelun), and Lablab Bean (Pegyi) where most of his neighbors let the ground lie idle. He had made a vegetable garden besides and was growing cabbage, knol khol, beans, carrots and onions to fill his curry pot. His cattle were well fed and fat and he was continuing to earn more money with them by carting paddy. The neighbors who could not be induced to grow pure paddy seed before were now asking for his pedigreed seed and borrowing his mouldboard plow.

Brayton C. Case.

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Creeds, Conduct and Life

One of the current shibboleths of the present day is that it does not matter what one believes, "as long as his life is right." And so we find the sneer of the flippant and the shallow-minded thrown at creeds. There never was a greater fallacy perpetrated on a long-suffering race than this current axiom. It is strange to us how supposedly intelligent men and women can swallow it, and yet they evidently do. The strange thing is that their own lives are a contradiction to this dictum. Every man or women, as a matter of fact, is the product of what he or she believes. It is beliefs that shape life and conduct. Right living or wrong living is largely a matter of belief. We become like what we believe. The man who worships God as He is revealed in the Lord Jesus Christ, and the man who worships gold and lives for himself alone are as far apart as the poles in their characters and their conduct. What they are and what they do is the result of their beliefs. The heathen in his blindness who "bows down to wood and stone" and the Christian who knows the love of God in Jesus Christ are as far removed from each other in character, conduct and desires as the East is from the West. No man ever yet worshipped Jesus Christ who did not have strivings and longings after the things that are pure, holy, lovely and of good report, and these strivings are the result of his creed. Let no one delude us with the current claptrap that our beliefs do not matter. They are all important. They shape our life here, and determine our destiny hereafter.

How to Face Decreasing Appropriations

A recent letter to the Field Secretary

I have received your Circular letter of February 24 regarding the probable cut in appropriations and salaries. There is nothing particularly encouraging in this. And yet, on more careful reflection, we may take it as God's challenge to the Mission and to each one of us individually.

From the Circular, I take it that it might be of some value to the Reference Committee to have the reaction of the missionaries as to the problem which the mission faces. Hence, I here give only my personal reaction.

The conditions in America are grave and the Board at home is facing a very hard situation. The condition is not simply a periodical panic which our country has experienced at fairly regular intervals; but it is much deeper. It is a situation in which the Church of Christ has presented to it a great challenge, if the Church is equal to the task which is presented to it. Missions are the front lines of the Church; it is therefore encumbent upon us to keep clearly in mind our calling, "The Kingdom of God on earth"—"the Upward Calling of God in Christ Jesus."

Our task is not the raising of money, it is particularly the advancement of the Kingdom of Christ in the further regions. I personally feel that if I pursue my task with a steadfast devotion and a finer faith in the power and wisdom of God, I shall be doing only what the challenge asks me to do. The cut may come, but I have not the slightest intention of curtailing my work—in

fact, I am planning to enter sections I have not thus far been able to visit. Retrench is not compatible with faith in a Living God, I feel determination is a finer substitute.

I, therefore, accept whatever cut is deemed advisable by the Reference Committee and the Board in both appropriation and salary. If the anticipated cut in appropriations is applied fully to the Chin field it will be rather difficult, but we shall face it, believing it is the best thing for our work, or otherwise it would not have come. Also I feel if we accept our challenge, with a determination to go forward, we shall be doing the most we can possibly do in encouraging and helping the conditions in the homeland. Finances may be bad, and of course they are to be reckoned with, but we should hear again the word of the prophet—"is the arm of God shortened that he cannot save or his ear heavy that he cannot hear." After all it is changed lives and communities that we are seeking for which are not primarily dependent on appropriations great or small. "Not by might nor by power but by my spirt, saith the Lord."

Yours sincerely,

Chester U. Strait.

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Guidance Through Prayer

"No soldier of Christ need ever be weak, except it be in Paul's sense, 'When I am weak then I am strong,' for at such a time Christ has more room and larger play in his life. Some are too strong for Christ, and they miss Him. It is to the faint that He gives power, and to them that have no might He increaseth strength."

John MacBeath.

"When you pray, do not only talk to God, but wait and listen to what God will say to you. So in the quiet of your communion with God, and in the Word of God, you will find the guiding power you need; you will have the guidance of God in prayer through the Word."

Bishop Linton.

The Sin of Worrying

"One of our Master's reasons why we should not worry is that worrying is a sin. The Gentiles, He says, the heathen, do it. But they know no better. They have never learned about God and His Fatherhood, and it is no wonder if they are anxious sometimes about the needs of their lives.

"But we know what God is. We have learned to call Him our Father. If we believe what we say we believe concerning our privileges as God's children, we ought not to worry. Worry is doubt, unbelief. It dishonours Him whose love is infinite and eternal, and whose promises are so wide and full."

Dr. J. R. Miller.

"Stand in Him—in Him alone, Gloriously complete."

Pegu—Burman

I am happily spending my Hot Season vacation in Maungmagan, a place I have longed for many years to see, but never found convenient before. If it were not for the difficulties in getting here, this would certainly be one of our finest resorts. We are enjoying ourselves in this wonderful, quiet place, between sea and jungle.

The year in Pegu has been very busy, busy enough to keep us happy and out of mischief. We have had "high-water mark" in school enrollment, have seen six of our pupils baptized, and have not had more than our share of financial troubles.

I have managed to make three week-end jungle trips; not as many as I hoped, but, I trust, all of them helpful to the ones we visited. But without depreciating the splendid work of our pastor, Saya Tha Aung, and other workers, I must confess that I am hoping and praying that it may be in God's plan to return my brother to the important work of this big field this fall. He is very much needed, or I think he is. If God's plan is otherwise, I accept the conditions.

Mary L. Parish.

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Pwo Karen—Maubin

March 31st found us back in Maubin after three and a half weeks of touring in the "Harry Morris" in the northern part of our Maubin field, along the Pantanaw and Kinwa branches of the Irrawaddy.

Here we find Pwo Karens a-plenty, most of whom speak Pwo but do not understand the Bible Pwo very well. We always have better attention in our campaigns when the message is given in Burmese.

On the Shwelaung side we are on the border of the Bassein field and Sra Shwe Ba's name is on many lips. The Karens are expecting much from him. I hope they may not be disappointed and not put their trust in their human leaders more than in the One who is the source of all human power. There certainly is a mighty stirring among the Pwos on the Bassein field, and it was the privilege of several of us, Maubin workers, to be present at the baptisms near Kyonpyaw in January. May the time soon come when we shall see our Maubin Pwos really waking up. Our first great need is a revival among our Christians and better pastoral care of our weak churches.

M. B. Pound.

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Report of The Public Questions Committee of The Burma Christian Council

It was resolved that the Secretary be asked to inform Heads of Missions and others that the Public Questions Committee would be glad to know of any gatherings of missionaries in Conference or at other times who would be interested in discussing such questions as gambling, social hygiene, temperance, etc. If so the Public Question Committee will do its best to supply speakers for same.

Here is an opportunity for us to secure important information along certain lines for able presentation to various groups — Associations, Conventions, Pastor's Classes, etc. Make a note of this for future use.

C. E. Chaney.

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"A man's life is expressed in two things, words and works; or, if you please, preaching and practice. And the perfect life is that in which the preaching is Truth, and the practice is Righteousness to correspond with it."

Dr. D. J. Burrell.

Moulmein — Mon

Our last Association was held on the 24th and 25th February, 1934, at Theingon village, twenty-seven miles from Moulmein on the Moulmein-Amherst road. The meetings were very fine and no less than 600 people attended the evening sessions. Saya Aung Bwa, Saya Ohn Pe, Saya Mg. Ya, Saya Mg. Tin and Sayama Ma Ah Mah, Gospel Team workers in the "Ambassador" car, gave us very interesting reports of their trip to Siam last year. Our Mon brethren in Siam were very cordial to our Burma Mon delegates. This gives us material to think for another trip. The Association reports thirty baptisms.

Preaching Campaigns:— Economic depression has driven many of the poorer classes of people from crowded villages to the jungles where land is available for farming. In December last, we tripped down to the villages in the Heanzay Basin in Tavoy district. These places are not so easy to reach but we found the people received the Gospel gladly. Three elderly persons from Medaw village and one other from another village took baptism at Singu village where we have a Mon organized church.

In our overland trip up to Kyain-Seikkyi, along the Ataran River, many villages were touched. We found the people received our preaching of the Gospel with much interest.

Vacation Bible School and Gospel Team:— After our Mon Association last February, Saya Po Chit of Theingon with a teaching staff including Sayama Ma Thein Tin, a graduate of the Ellen Mitchell Memorial Hospital, Sayama Ma Thein Kyi, and five Seminary students, namely, Mg. Thit Thit, Mg. E Maung, Mg. Ohn Saing, Mg. Kun Pa and Ma Ngwe Yone, had run a Vacation Bible School at Wei-don-zan village near Panga. This school had over sixty pupils on roll and lasted for three weeks. I found the children were very happy. They learned many things — singing, Bible stories, making of useful articles, games, sewing for girls, etc. A concert was held on the last day when almost all the people in the village came and listened and enjoyed. The following Sunday thirteen pupils with full consent of their parents were baptized by me. Yet many more were not allowed by their parents. A boy of twelve years came running and asked me for baptism. On being refused by his father in my presence the boy had to go away weeping. My perception of this incident has created a very sympathetic feeling for the child. Our Master says, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

We next proceeded again to the Heanzay Basin in Tavoy district from the 9th to the 25th April, 1934. Saya Nai Geh of Kalawthout as conductor of Evangelistic preaching in Mon villages and Ma Yin U, as matron of this family of workers were added to our staff, thus making a total of eleven earnest workers; nay, with Master David (two years and flower of the party), son of Sayama Ma Thein Tin and Saya Po Chit, we were full twelve in number. To this, Saya Tun Lin and several other lay workers from among brethren of Singu Church were also strengthened to our group.

Having opened the school in two centers, one at Singu with about forty pupils on roll and the other at Yegyaw with over thirty pupils, and left same in charge of Saya Po Chit with six teachers, and the medical work in charge of Sayama Ma Thein Tin, the rest of us went about preaching in many other villages on the island in and around Heanzay Basin. Travelling in this section is mostly in small row boats and it was not always so smooth as one expected. At one time, while crossing the sea at midnight, our two boats each carry-

ing five and six passengers respectively, were threatened with the recent rain and wind and crocodile. But we were comforted in our Master's living words to the raging sea, "Peace be still."

On coming to Yegyaw, we found the three Christian families were ready to build a little house of worship. A praise meeting was held just before the setting of the posts. It was very touching to see that many non-Christian friends came and worshipped with us and helped building the chapel. We were happy and praised God for his people living far out in the wild jungles and yet making a place for worship. We there remembered Abram's Altar unto the Lord during his sojourn to the land of promise.

We also held night services with adults' Bible class. Our theme was, "The Kingdom of God as Recorded in the Gospel according to St. Matthew." Many of our brethren and non-Christian friends received the Gospel with fresh light and exceeding joy. We stayed here seventeen days and these were days of happy Christian union and friendship. And what is more, friends had invited to welcome us again next year and then, they promised, to receive us with much better things. We thanked them for their spirit of brotherliness.

Towards the end of the time, the pupils of the Vacation Bible School learned many things: singing, Scripture verses, stories, sewing, playing of games, etc. The children were very happy and felt proud to be in our association. We had six baptisms at Singu and five more at Yegyaw, all of the Vacation Bible School.

The more we try to be in the steps of our Master in teaching, healing and preaching, the more we are conscious of our infirmities and the more we crave for His help in speeding up for the growth of the Kingdom of God.

Saya Chit Pyu.

Two New Books

1 A remarkable career in sporting and missionary annals, was that of "C. T. Studd, Cricketer and Pioneer." (Norman P. Grubb, Religious Tract Society.)

His life was changed indeed when he was born again from above. His background: a wealthy father, keen sportman and owner of racing stables, soundly converted, he turned his enthusiasm to soul-saving and won his household and many of his friends and neighbours to Christ; a childhood home that, as the picture shows, was one of "The Stately Homes of England," where every luxury was taken for granted; the best education England could offer, Eton and Cambridge, and fame to a superlative degree in England's most characteristic sport — cricket.

Then as he embarked on his real life work, we follow him first as he travels in England and Scotland to university centres — one of the immortal "Cambridge Seven"-releasing spiritual forces that, in America, were responsible for starting the Student Volunteer Movement. Next he is seen in China, under the C. I. M. in a life of privation, hardships and humble service, joyously, hilariously, undertaken for the love of Christ, his Lord and Master. It was there that he found his life partner. It was while living in the voluntary poverty of that Mission's self-denying basis that he inherited his share of the considerable patrimony left by his father. The way he sits down and gayly signs away his fortune in cheques of $5000 each to a number of Christian agencies, leaves you gasping and blinking. Christ's challenge to the Rich Young Ruler had a personal application to him and he held nothing back.

After ten exhaustive years in China, he is led to answer a call to India, where he served six years with that same unreserved expenditure of energy and vital force. His father's

fortune had been made in India and he felt his family owed a special debt to that country to bring to its people the blessing of the gospel after he himself had come under its saving power. One of the large cheques had been set to the Salvation Army for expanding its work in India.

At the age of fifty much worn and wasted by his life of privations and many attacks of illness, pronounced a physical wreck by doctors and "sane" friends, he heard God's call to the great unevangelized region of Central Africa. With characteristic promptness and reckless abandon, regardless of the "good" advice of others, he plunged into this new venture for Christ depending solely on God for his every need. And again he found his Christ all-sufficient in all things for nineteen years—but you must read this story for yourself, pass it on to others, give it to your young people. It will stir and thrill and challenge them to dedicate life to its highest end. (Obtainable at the Mission Press, of course.)

2 A very different type of writing and appeal is found in A. C. Gaebelein's book, "The Conflict of the Ages." It has been called "the book of the hour" and it certainly has a challenge for these times. The author undertakes to trace the age-old conflict between Good and Evil, or God and Satan, to its very beginning and on down through the centuries. He goes to show the origin of the again-active atheistic movement in the Society of the Illuminati of the 18th century, which suppressed in one place would crop out again in another and under some fresh disguise. He tells us a good deal about Communism and its ambitious program of world conquest, the inroads already made in Europe and America and throws out a timely warning for countries like England and America to wake up to what is going on in higher institutions of learning by way of this insidious propaganda. He exposes the extreme pacifist attitude as being another phase of Communistic endeavour, in order to have a defenseless world at their mercy when the hour to strike comes.

You may not agree with all of it, you may think it is overdrawn in spots but we need to be aware of what is going on around us before we are plunged into the awful terror that is enslaving the people of Russia.

Capt. Wilson of the *Yoma* read my copy with much interest and intelligent appreciation and declared himself to agree with its statements. I am passing it around among the Cushing teachers and I believe it is accomplishing a real mission.

It is inexpensive and also available at the Mission Press.

Hulda K. Smith.

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New Postal Rates

Please note that there is no longer a half anna rate on mail matter. Open covers must have a three-pice stamp. Sealed letters will go for one anna if they weigh half a tola or less. Please make sure that your mail—especially proof on which we have paid considerable for insufficiently paid packets during the past month—has sufficient postage.

A. B. M. Press.

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School Examinations

I will be doing school examinations in schools outside of Moulmein starting about the third week in June. Our minimum rates are as last year, either 8 as. a pupil, or Rs. 50 per day plus travel from Rangoon, for the services of the doctor and two nurses. Kindly let me know as soon as possible if you want our services and what dates would be most suitable for you.

A. B. Grey.

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Notice

In the March Meeting, the Reference Committee circulated a vote to the whole Conference relative to further postponement of Conference. Blank votes were inclosed with all copies of the R. C. minutes. If you have not already sent in your vote will you please attend to it at the earliest possible convenience.

Field Secretary.

For Sale

Mrs. Dickason is in charge of selling certain articles which we wish to dispose of.

Wm. B. Campbell.

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Clinical Psychology for English Seminary

Major Fraser of the Rangoon Mental Hospital has kindly consented to give our advanced students of psychology of the English Seminary a clinic with mental patients once a week. Any missionaries desiring to take advantage of this valuable opportunity may do so by applying to Dean Wiatt or Mr. Dyer who will give the students one hour of lectures and assigned readings each week in order to enable the students to get the most out of the clinic. Some of the more interesting and accessible mental patients in the Rangoon Jail will probably be made available for our class in clinics held at the jail. The course will extend from the first week of June to the October holidays.

The course is designed to enable the Christian worker to readily detect mental cases which should be turned over to proper medical attention and thus to deal wisely with "difficult parishioners," the sick souls, the fear infected minds, the maladjusted, etc.

Students will be taught simple methods of making case histories and examination of the patient, types of mental illness such as manic-depressive conditions, schizophrenia, paranoia, epilepsy, paresis. "Pastoral Psychiatry and Mental Health" by John Rathbone Oliver, D.D., M.D. (author of "Fear") in chapter V entitled, "Mental Maladjustments" has a very helpful and simple outline which we shall probably follow in dealing with the Pscyhoneuroses: hysteria, psychasthenia, phobias, inhibitions, and obsessions. The breakdown of home life will be discussed and the sexual factors of mental failure.

"A Textbook Of Psychiatry" by Henderson and Gillespie will be available in the reference library in sufficient numbers and readings from "The Psychology Of Insanity" by Bernard Hart will be required besides more simple books on the New Pschology. Integrated personality is necessary for mental health but this must be related to that highest type integration and consecration which Jesus prescribes in the Sermon on the Mount.

—V. W. Dyer.

Applications for Entrance into E. M. M. Hospital Training School for Nurses

I would like to call your attention to the fact that all applications should be made to Miss S. M. Maxville, Superintendent of Nurses. They should not be made through the doctors. Classes are admitted in June and January. Applications should be in early. *A. B. Grey.*

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Notice

Telegrams are now received at the University P. O., and the latter is sufficient address for anyone of the staff of Judson College.

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Sailed

On April 12, on the S.S. *Ellengra,* for home *via* England and India, Miss Ida W. Davis.

On April 24, for home *via* England, on the S.S. *Bhamo,* Rev. J. C. Richardson, D.D., and Miss Isobel Money.

On Monday, April 9, by S.S. *Kemmendine,* Mrs. H. V. Petheram.

On May 1, by S. S. *Ekma,* for U. S. A. via India and the Continent, Dr. and Mrs. F. E. Eden and Mary Jane.

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Births

Born at Mansfield, Mass., U. S. A. on the 12th April, 1934, to Emma Geis, wife of Rev. F. W. Alexander, a son.

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Organs Wanted

If any missionary knows of anyone who has one or more organs for sale at a reasonable price — or, better still, one that they would donate, will you kindly communicate with me. We need several in connection with the new classes in the girls' school at Maymyo.

Note. Class work for both the A. V. School and the Home Arts Course will begin on June 1, but pupils should arrive on May 30, for registration.

Laura Johnson.

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A-V Teachers' Conference

An Anglo-Vernacular Teachers' Conference, under the auspices of the Burma Christian Council will be held during the October holidays, beginning with an evening session on the 20th, and ending at noon on the 27th.

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NEW_YORK CABLE—MAY 4th

Financial outlook slightly improved. Action on further budget reductions postponed until convention except children's allowances reduced approximately ten per cent. Details immediately by letter.

—Huntington.